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THE

C A S E

OF RECEIVING the

S M A L L - P O X

B Y

I N O C U L A T I O N,

Impartially considered, and especially
in a Religious View.

Written in the Year M.DCC.XXV.

By the late

Rev^d. Mr. DAVID SOME,
of Harborough :

And now published from the Original Manuscript,

By P. DODDRIDGE, D.D.

*I will ask you one Thing, Is it lawful to save Life, or to
destroy it ? Luke vi. 9.*

L O N D O N :

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THE
G A S E

STANDARD

OF THE
INDUSTRIAL

REVOLUTION

OF THE
NINETEENTH

CENTURY



OF THE
REVOLUTION

OF THE
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OF THE
REVOLUTION



P R E F A C E.



HIS Treatise was written about five and twenty Years ago, by one of the wisest and most benevolent Men I have ever known, or ever expect to know. He had once been strongly prejudiced against Inoculation, but Reasoning and Observation inclined him to alter his Opinion. He wrote this Essay for the immediate Perusal of a Gentleman, in the Safety of whose Family he was tenderly concerned; but, as the whole Strain of the Piece shews, not without some Thoughts of giving it to the Publick.

As his own Hand was difficult to read, he, in Consequence of the very intimate Friendship there was between us, employed me to transcribe it. While the Copy was preparing, we had frequent Conversations about it; and many Alter-

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ations were made, especially as to the *Style and Method*, as the *Result* of them: But it was entirely approved by the *Author* in its present *Form*, and delivered as his *Work*. I do not therefore think myself impowered now, to change any thing from the *State* in which I find it in the *Original Copy*; which after the *Author's Death* was given me back, and has continued many *Years* shut up among my *Papers*. Yet I have communicated it to several of my *Acquaintance*, and at their earnest *Desire* permitted some of them to transcribe it.

I have been often urged to publish it; and I am now induced to do it, on a sudden and very affecting *Occasion*. The *Small-Pox* is just broke out, with a very unusual *Violence*, in some neighbouring *Villages*, in which several of my *Friends* reside. I am told, that in one of them between forty and fifty *Persons*, most of them young, fell within very little more than a *Week*; and the *Terror* with which it fills these *Parts* of the *Country* is exceeding great.

I have long been firmly persuaded in my own *Mind* of the *Lawfulness* and *Expediency* of *Inoculation*, as tending greatly to the *Preservation* of *human Life*. I have never known a single *Instance*, in which a *Child* has miscarried by it. I have seen, or been most credibly informed of a *Multitude* of *Instances*, in which grown *Persons* have passed through it safely and very comfortably, who must, humanly speaking, have run the greatest imaginable *Risque*
if

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if they had met the Distemper in the natural Way.

The chief Objections which prevail against the Practice are, so far as I can learn, of a religious Nature; and these are handled more particularly in this little Treatise, than in any other I have heard of. I could not therefore suppress it any longer, especially as I think it probable, that the high Veneration with which the worthy Author of it, Mr. Some, is still remembered in this Country and elsewhere, by all, I may say, of every Denomination who knew him, will engage many to attend to what he pleads, with more favourable Regard.

In these Views I have determined on this Publication; and the more chearfully, as I do it by the Advice of my much esteemed Friend Dr. Stonhouse, that excellent Person, whose compassionate Tendernefs for the Lives of Men, and Comfort of Families, is equal to his distinguished Abilities in his Profession as a Physician. We neither of us pretend to answer for the Justice of every Sentiment in this little Tract: Had it been absolutely in the Power of either, we should have altered several Passages; and even now some marginal Notes might probably have been added, but the Crisis is of such a Nature as not to admit of Delay. The Manuscript is therefore sent to the Press after a few Hours Deliberation, with our united Prayers that G O D may bless it as the Means of preserving many Lives, the Usefulness

Usefulness of which may in some Measure compensate for the Loss of those Thousands and Ten Thousands, which, humanly speaking, might have been preserved, had the Method here recommended been sooner and more generally practised.

Northampton,
Nov. 27, 1750.

P. DODDRIDGE.

P. S. I think myself obliged to add one Remark on this Treatise, which is, That it does not enter at all into that Part of the Question, "How far the remoter Consequences of Inoculation may affect the Health and Lives of those, who pass through the Distemper without any immediate Detriment." This is a Matter of Moment, which I should wish to see farther handled by those to whom it more properly belongs, I mean, the Gentlemen of the Faculty: And as I desire nothing but the Advancement of Truth, on which ever Side it may be, and the Preservation of my Fellow-Creatures; I heartily pray, that if what is here published may not answer those Ends, Providence may interpose to prevent its Reception and Influence.

T H E



THE
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F proper Methods were taken, when the Small-Pox first breaks out in any Place, the spreading of them might often be prevented. Such charitable Endeavours for the Preservation of others, have been attended with Success; and if they were more frequently used, it is highly probable, that by the Divine Blessing the good Effects of them would be still more apparent.

But

But instead of this necessary Precaution, some from private Views conceal them; while others through their Negligence communicate the Infection to those they converse with; and thus this severe and fatal Distemper is carried from one Part of the Kingdom to another. In Consequence of this, Towns and Cities which were before easy and flourishing, are in a little Time brought into great Distress: Trade and Business are at a Stand: Families are lamenting the Loss of their most hopeful Branches, who have been cut off in the Flower of their Age: And those who are liable to this Calamity have very little Enjoyment of themselves, as they know not how soon they may be visited with it.

When Dangers surround us, the Principle of Self-Preservation will put us upon enquiring how we may escape. To neglect our own Safety is to sink below the Brutes themselves, who by natural Instinct avoid the Evils to which they are exposed.

Every good Christian should in the first Place fix his Thoughts upon the Divine Protection, and labour to engage that. This is the best Security in the World. "If we
 " abide under the Shadow of the Almighty,
 " a Thousand may fall by this Distemper at
 " our right Hand and our left, yet it shall
 " not come near us *." But have we any Reason

* Psal. xci. 1, 7;

the Small-Pox by Inoculation. 9

Reason to expect such an extraordinary Interposition of Providence in our favour, while the most likely Methods for our Preservation are neglected? It were as rational to conclude, that our Lives should be preserv'd without eating and drinking, as that we shall be delivered from Danger without a prudent Care for our own Safety. 'Tis obvious, that we are to depend upon the Care of Providence, only in the Way of our Duty. To boast of our Courage, and to talk confidently of our Trust in God, while we omit the proper Means of escaping the Dangers which surround us, is not Faith, but unwarrantable Presumption.

There are two Ways, which offer themselves to our Relief in the Case before us:

Either constantly to keep out of the Way of Infection: Or,

To receive it by Inoculation.

It will not admit of any Debate amongst the sober Part of Mankind, whether those who are liable to this Distemper, should keep out of the Way of it, as much as they can. If they may be absent from the Places where it prevails, without Detriment to their Affairs, and the Neglect of their necessary Duty, they have no Business there. And what Reason have they to conclude, that God will preserve them, when they expose themselves to Hazards they might easily avoid?

B

I know,

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I know, the Almighty can send it to the most retired, and afflict those with it who have been remarkably solicitous to avoid it. The Infection “ walketh in darkness †,” and may be conveyed to us by Ways which we know nothing of: Or the Disease may be produced by a peculiar Disposition of the Air, or in the Blood and Humours of the human Body. But will it not add very much to the Burthen of such a Calamity, to reflect that we have brought it upon ourselves, by our own Rashness and Folly? Whereas when we have done the best for our Preservation, we may be satisfied with every Thing that befalls us; and may with greater Chearfulness and Confidence resign ourselves to him, “ in
“ whose Hand our Breath is, and whose are
“ all our Ways *.”

I am sufficiently aware, that these prudent Endeavours to keep at a Distance from this Distemper, are censured by many. Whether they do well in allowing themselves in such a Liberty, it concerns them to consider. However it is easy to observe, that they who are so forward to find fault with others, are generally out of danger themselves. And as for our own Conduct, if we can approve ourselves to God in it, it is of no great Importance to enquire, what Opinion such unthinking Persons may entertain of us. I cannot therefore but advise, that all should
take

† Psal. xci. 6.

* Dan. v. 23.

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take this Method for their Safety, as far as their Circumstances will allow.

But, alas! how few are those, that can comply with this Advice; or that would probably find their Preservation in it? Our large and populous Cities, are seldom free from the Disease; and those that travel much abroad, will frequently meet with it. What a Scene of Desolation and Confusion should we have, if Men should desert their Business, and leave their Habitations and their Callings, to avoid the Danger of being seized with it? This would bring Want and Misery upon Families, and would quickly reduce Multitudes to extream Poverty.

And if the Affairs of Civil Life require our Attendance upon them with some Hazard, the Obligations are apparently stronger, when Matters of greater Consequence are upon our hands. This is the Case with Ministers, who cannot with a good Conscience, nor without great Offence to many, forsake their People in such Extremities.

Since therefore there are considerable Numbers to whom this Method of Safety is altogether impracticable, we shall consider the other, *viz.*

The Receiving the Distemper by INOCULATION.

This severe Disease carries a great deal of Terror with it. Many fall by it in the Bloom of Life; and many in the Midst of their

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Days: And it is not without the utmost Hazard, that others come off with their Lives. It turns many into frightful Spectacles, and is attended with the most dismal Consequences. Loss of Sight, Lameness, long Confinement, a broken Constitution, Countenances so altered that their nearest Relations hardly know them, and a Train of other Miseries, which it is not easy to enumerate, do often succeed it where it is not mortal.

It is happy for those that are in Danger of it, that they are in a great Measure unacquainted with this Calamity. With regard to it, "he that increases Knowledge, increases Sorrow *," if the Affliction be not over with him.

I am not ashamed to own, that I am afraid of it. A much better Man than myself has declared, "That his Flesh trembled for Fear of God, and that he was afraid of his Judgments †." And is not this one of them? I cannot hear any make light of it, without a compassionate Concern for their Ignorance and Folly. Experience may soon convince them, that it ought not to be treated with Neglect.

And though many who went through it in their younger Years, cannot so fully apprehend, what Impressions a Sense of Danger makes upon the Minds of those who are liable

* Eccles. i. 18.

† Psal. cxix. 120.

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liable to it; yet I have met with very few in the same Circumstances with myself, who are not uneasy when they come where it is.

If any say, this is Weakness, and Want of Faith and Trust in God, they may think so if they please; and perhaps, it may be so in some Instances. But I must beg leave to say, that I desire no Faith but what is agreeable to the Word of God; and I never yet read in the Sacred Writings, that a Disregard to such Calamities as these, was an Effect of that.

Besides, those who have not had this Distemper are deprived of many Opportunities of Service. They are separated from their best Friends, at a Time when they most need their Assistance. And it must be allowed a very melancholy Case, when tender Parents cannot be present with their Children on a Sick-bed, or take their Leave of them in their last Moments, without the Hazard of their own Lives. It affords many disquieting Thoughts, to those whose Office it is to visit the Sick, that they find themselves incapable of performing that important Service, when it is passionately desired, and much wanted.

Now if any Method could be found out to deliver Mankind from these Fears and Dangers, how great a Blessing should we esteem it! One would imagine, that there should be no Need of Arguments to recommend it; the

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the Discovery seems strongly to plead for it self ; and it appears highly probable, that it should make its Way into the World with a great Deal of Ease.

With these Advantages Inoculation is proposed to us, by those who encourage it. They tell us, that it seems a very rational Scheme for abating the Violence of the Distemper ; and that its Success in Practice has in Fact been answerable to the Expectations, which we are ready to entertain upon a Survey of its Theory.

I shall not enlarge upon the Rationale of this Practice. The Discussion of that does more properly belong to those, who are better acquainted with the Mechanism of human Bodies and Animal Oeconomy. I shall content my self with suggesting a few plain Hints, which lie within the Reach of almost every Capacity, and will probably be allowed to be of considerable Importance.

When a Person receives the Small-Pox by Inoculation, he may prepare his Body for it by a proper Course of Diet and Medicines ; whereas he may be seized by it in a natural Way, when he is most unprepared ; and we are indeed [*cæteris paribus*] most liable to the Infection, when in Circumstances which are like to render it fatal.

Again, a Man who is inoculated, knows certainly when the Infection is taken, and can from that Moment submit to such Restraints

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straints as are proper in such a Case; whereas in the natural Way, he may have it in his Blood a considerable Time before he is aware of it; and before it breaks out, may work it up to a most violent and fatal Sort, by high Food, fatiguing Journeys, or other immoderate Exercises.

Besides, that by Inoculation the Patient will probably take in the most favourable Sort; whereas in the common Way, he is most liable to that which is most Malignant, as that is certainly the most Infectious.

In all these Respects, I think it cannot be denied, that the Advantage seems evidently to lie on the Side of Inoculation; and to these we may add two other Particulars, which, though they be not equally certain, appear to be attended with high Degrees of Probability.

When the Infection is taken in the natural Way, it falls immediately on the vital Parts; whereas by Inoculation, it is taken in by those Parts of the Body which are more remote; and therefore it seems probable, that the Force of the Distemper may tend that Way, where it is least like to be fatal. And accordingly it has been observed, that the Inoculated have more Pustules near the Orifice of the Incisions, *i. e.* in the Legs or Arms, and fewer on the Breast, than others; and that they seldom complain of that Stoppage

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in their Lungs, which is often destructive to those who have them by common Infection.

And, lastly, the Incisions which were made at the Time of Inoculation to admit the Infection, may through the whole Course of the Distemper, serve as Vents to discharge a great Deal of the morbid Matter; which may probably be a considerable Relief to the Patient.

From these Principles, as well as from many others, which I shall not now mention, one would be ready to conclude, "that the Small-Pox taken in by Inoculation, is likely to be more gentle and favourable, than when it is received in the natural Way." And if we consult Experience, we shall find that it is very agreeable to these Arguments.

They who have tried the Operation, and attentively observed the Success of it, concur to assure us,

That when the Distemper is conveyed by Inoculation, it is generally much more mild and gentle, and free from those violent Symptoms which attend it in the natural Way.

That not above one in fifty or sixty have miscarried by it; and that with Regard to most of them, their Death cannot certainly be charged on Inoculation itself, but is rather to be ascribed to some Circumstances of imprudent Management: Whereas in the natural Way, the Small-Pox is commonly fatal to one in five or six Children, and at least

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least to one in three of those who have it after they are grown up.

To which they add, that there is no Danger of having it a second Time, after receiving it by Inoculation, any more than after having it in the natural Way.

As these Facts must be allowed very considerable, so there is nothing material to be objected against the Credibility of them.

They are attested by Men of undoubted Probity, who do not seem inclined to impose upon us in a Matter of so great Importance. Or if they should attempt it, they would find it beyond their Power; since there are such Multitudes averse to the Practice, who have their Eyes continually upon them, and who would rejoice in detecting any Imposture in their Management. And I am for my own Part the more inclined to depend upon the Fidelity of these Accounts, as I have taken some Pains to inform my self particularly in the Affair. I have conversed with several, who have performed the Operation; and who have undergone it, and upon the whole must declare, that by the strictest Enquiry I could make, I found Matters much more encouraging than I expected. As it has been in most Instances very successful, so I apprehend that the Pain and Uneasiness which attends it is very little, and the Expence and Trouble so inconsiderable, that Persons of the lowest Circumstances may comply with it.

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These Things must be acknowledged as very inviting, and may surely be sufficient to engage those who have Occasion to think of them, seriously to consider whether the Practice be Lawful. If it be, it ought certainly to be countenanced by those, who have a due Concern for themselves and suitable Regards to their Fellow-Creatures ; for 'tis of too great Importance to be regarded as Indifferent. But if it be in its own Nature a moral Evil, and displeasing to Almighty God, it must certainly be rejected, how considerable so ever its Advantages may appear. For it is never allowable "to do Evil that Good " may come *:" Nor should the Prospect of escaping the greatest Dangers or Calamities in Life, tempt us to offend " him who can " cast both Soul and Body into Hell †."

We will therefore proceed to examine those Objections, which are commonly advanced against the Lawfulness of Inoculation.

And here, the first and most obvious is,

" That it is bringing a Distemper upon
 " our selves, and thereby usurping the
 " sacred Prerogative of God, who kills
 " and makes alive, who wounds and
 " heals, as he pleases §."

In Answer to this I might enquire, what they who start this Difficulty, intend by the Word [Distemper]? If they mean Sickness and Pain, it is practised every Day, and perhaps

* Rom. iii. 8. † Mat. x. 28. § Deut. xxxii. 39.

perhaps frequently by themselves, without any Suspicion of taking God's Work out of his Hands. Would not any Man take a Vomit every Week during the Time of apparent Danger, if it would make this Distemper as favourable as Inoculation, though he found himself in perfect Health, and did not apprehend that he had taken the Infection? Yet this would be bringing a great Disorder upon himself; a Disorder which has proved fatal to many.

But I would farther observe, that the Supposition which is taken for granted in the Objection, is not true in Fact. Inoculation does not bring a Distemper upon us, but cures us of one, the Seeds of which we have already in us. Otherwise, if it be used with proper Precaution, it leaves us as it found us, and is attended with no Inconvenience, but a little Uneasiness and Confinement for a few Days. Most Men have the Fewel of this dreadful Distemper mixed with the Blood and Humours of their Bodies; and in Consequence of this, there is continual Danger that the Fire should break out, in a very terrible and destructive Manner. Now do I bring a Distemper upon my self, when I use an Experiment to try whether this be my Case or no? when I have Reason to hope, that by this Means, if there be any of this combustible Matter, some of it will be

thrown out, and the rest destroyed, with little Hazard to my Life.

Suppose a Man apprehended, the Gout was coming upon him; could any one charge him with bringing a Distemper upon himself, if he took a Medicine, which would have no Effect if it were not so; but would give him one gentle Fit, and ever after deliver him from it, if it were as he suspected?

But it may further be urged,

“ That a great Deal of Danger attends
“ Inoculation.”

And I must own, that this Objection is very important, and deserves a careful Examination: For if it be sinful, it is because it is dangerous.

And here it cannot be denied, that there is some Hazard in it. And it is fit, it should be so. Can we expect to be relieved in such a desperate Case, and run no Risques? It would then be too great a Blessing for Mankind in this degenerate State; and would weaken their Dependance upon him, “ to
“ whom belong the Issues from Death*,
“ and in whom we live, and move, and have
“ our Being†.” It is generally successful; and that encourages us to embrace it, with Thankfulness to our great Benefactor, who discovers this Method for our Relief: It is sometimes mortal; and that teaches us Care and Caution in the Use of it, and shews us the Necessity

* Psal. lxxviii. 20. † Acts xvii. 28.

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cessity of making our humble Applications to the great God, to prevent our miscarrying in it.

But while I allow Inoculation to be in some Degree hazardous, I would ask, May we not use Means attended with some Danger, when there is a Probability of being thereby delivered from greater Danger? Of two Evils we are certainly to chuse the least, if we would act like Reasonable Creatures.

Upon this Principle we see many submitting to very dangerous Operations, without any Suspicion of being guilty of destroying their own Lives. Who would ever lose an Arm, or be cut for the Stone, if it were not to avoid a greater Danger of dying?

There's a certain Hazard in Child-bearing. If we consult the Bills of Mortality, we shall find, that about one in Sixty die in those Circumstances. And yet I never knew any, who held Marriage unlawful upon that Account. The Reason is plain: Because a greater Inconvenience is avoided by it, the putting an End to the Race of Mankind. Let not any smile at the Argument; but consider how they can answer it, but by confessing, that we may expose our selves to Danger, for the obtaining a greater Good, or avoiding a greater Evil.

Now to apply this general Remark to the Subject of our present Enquiry. I think it has already been abundantly proved, that the
Hazard

Hazard in having the Small-Pox by Inoculation is much less, than that which attends them when they seize us in the common Way. So that if there were a Necessity of passing through them one Way or another, I believe there would be no Room for farther Debate. But then, tis exceeding natural to reflect, as a Balance to the former Set of Thoughts, “ That it is possible, we might
“ never have the Distemper at all, if we were
“ not inoculated : Why then should we submit to a dangerous Operation, to avoid an
“ uncertain Evil ? ”

I apprehend this to be the Hinge, on which the whole Question turns; and my Answer to the Difficulty is in short this,

That there are a great many Cases, in which it will appear highly probable, that a Man will very quickly take the Distemper in a natural Way, and run all the usual Hazards in it : And then the former Reasoning will prove, that Inoculation will be a likely Means of preserving that Person, from a much greater Danger than it will bring upon him. Now I would never recommend Inoculation, but in such Circumstances: And when they do occur, (as they frequently do,) it is apparently absurd to urge the Danger as an Objection against it ; since the Principle of Self-Preservation, on which the Objection is grounded, is in the present Case the most powerful Argument for submitting to it.

And

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And this is a Remark of so great Importance, that I think it deserves the most attentive Regard ; and I hope my Reader will excuse me, that I repeat it again :

“ Nothing but the Prospect of avoiding a
“ greater Danger, can justify our going
“ into this Practice : And when there
“ is that Prospect, it becomes not only
“ lawful, but expedient, and necessary,
“ in Proportion to the Degree in which
“ that Danger is apparent.”

If any are hurried into this Practice, by an Impatience of those happy Engagements to Temperance and Sobriety, which are peculiar to those who have not yet had the Distemper ; and are inoculated, when they were in no immediate Danger of Infection, only to gain a Liberty of pursuing their irregular Pleasures with a greater Security than they could otherwise promise themselves ; it is certain, that they are guilty of a very great Crime. They have very little Reason to expect, that a favourable Providence should give Success to such unwarrantable Undertakings : Or how safely soever they may pass through the Danger now, while “ all Things come
“ alike to all,” they will be utterly unable to justify their Presumption, when they appear before the Tribunal of God.

But the Case is entirely different, when the Calamity surrounds us, and Danger presses hard upon us ; when our Neighbourhood,

or

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or perhaps our Family, is invaded; or necessary Business obliges us to frequent those Places, where the Distemper is spreading its Desolations. Then that becomes a necessary and indispensable Duty, which, in other Circumstances, would be foolish and criminal. And I would ask every conscientious Christian, whether he can with Sincerity beg the Divine Protection, or expect it without Presumption, while his Duty is neglected? God in his Providence has lately discovered a Method to escape the Violence of this Disease: It is supposed in the present Case, you are convinced, that you are in Danger of being seized; yet you do not thankfully acknowledge and improve the Favour: On the contrary, you perhaps rail at the Practice, and censure and condemn those who with Chearfulness and Integrity give into it; while you obstinately shut your Eyes against the clearest Light, it may be to the Destruction of your own Lives, and the apparent Hazard of those that are about you.

Consider the Matter calmly and without Prejudice, and then ask yourselves seriously, Whether such a Conduct becomes either Christians or Men? Whether you will be able to justify it to yourselves and your Fellow-Creatures now? and above all, what Account you will be able to give to your Judge, when you shall be called to appear before him?

And

the Small-Pox by Inoculation. 25

And thus, I hope, I have abundantly solv'd the Objection arising from the Danger of the Practice, by recommending it only in those Cases, in which it may be a probable Means of avoiding a greater Danger.

But upon this it is very natural to enquire, allowing the Practice in some Cases to be lawful and necessary,

“How may a Man judge with Regard to himself, or those he is concerned for, whether it be lawful or expedient in present Circumstances?”

Or, which is in Effect the same,

“How may he know, which is at present the greater Hazard, standing still, or submitting to Inoculation?”

To this I reply, That we should always remember, that we are weak and fallible Creatures, and liable to mistake in Matters of greatest Importance. We have no Divine Oracle to consult, in Doubts and Uncertainties, (as the *Jews* had in the beginning of their Commonwealth,) and therefore we must apply ourselves to diligent and attentive Examination: We must search after the best Advice we can get from others, and humbly apply ourselves to that God for Direction, who has promised, “that he will guide the Meek in Judgment *,” and “will give Wisdom to them that ask it †.” And after having taken these Methods of Assistance,

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* Psal. xxv. 9.

† Jam. i. 5.

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we must judge for ourselves, according to the best of our Understandings, and pursue those Measures which in human Probability give the fairest Prospect of Safety and Success.

The greatest Affairs in this World turn upon Probabilities. The General fights, the Merchant trades, the Husbandman sows, and the Physician prescribes, at such Times and in such a Manner, as appears to them most likely to be attended with Success: And if Men will never do any Thing without Certainty, they must always sit still.

This therefore must be our Method in the present Case: We must carefully consider the general Rules given in the sacred Scriptures; we must wisely observe the Methods of Divine Providence towards ourselves and others; and must fervently pray for the Influence of God, to lead us into a wise and happy Determination: And after these Precautions, we must honestly form the best Judgment we can, and act accordingly in the Integrity of our Hearts.

God has said, "Thou shalt not kill;" and it is granted by all, that the Precept requires, the Use of all lawful Means for the Preservation of Life. If we are in Doubt as to the Way which is now proposed, we must judge by Observation. Let us look round about us, and see how God deals with others who are of the same Nature and
Frame

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Frame with ourselves ; and from thence we are to learn, what we are to expect in the ordinary Proceedings of his Providence.

I know, God sometimes delivers by an unexpected Interposition, when humanly speaking there was the greatest Appearance of Danger. They who have received such Mercies, ought to be very thankful for them ; and others may learn by such Instances, not utterly to despair in a Time of the utmost Extremity. But it is certain, that such wonderful and uncommon Exertions of a Divine Power, are not to be confounded with the regular and natural Course of Events ; nor to be made the Measure of our Expectation, and our Duty, in the common Affairs of Life.

God governs the World by fixed and settled Laws : Natural Causes will produce their genuine Effects, if they be not interrupted by the God of Nature. And give me leave to say, That Man must have an uncommon Opinion of himself, and must be notoriously puffed up with Vanity and Pride, who can imagine his Life of so much Importance to the World ; as that God should alter the Course of Nature, and work a Miracle for the Preservation of it.

It must be allowed then, that in the Case before us Observation and Experience must guide us, in judging of the Degree of Danger to which we are exposed, and consequently

of the Expediency of Inoculation in present Circumstances.

I do not apprehend, that any general Rules can be given from past Observation, which will fit all future Cases; yet a few Remarks already made may teach us for the most part, to form some rational Judgment of the Degree of our Danger. Time, and more Experience, may furnish us with farther Assistance. And in the mean while, the World is much obliged to those worthy Gentlemen who are exact Observers of the ordinary Course of this Distemper, though some of them have been but ill requited for their Pains.

From what we have already seen, and heard, with regard to this Matter, we may easily observe in the general, "that the Small-Pox" "is not equally infectious and dangerous, in" "all Places, or to all Persons who are liable to it."

We may particularly observe,

That those who live in Cities and great Towns, are often in Danger, because the Distemper is always in some of them, and frequently visits others; So that there are comparatively, but few in such Places who escape it.

That of late Years, it has been more mortal than usual.

That there are some Families, to which it is peculiarly fatal.

That

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That the Hazard in the natural Way is greater, to grown Persons than to Children; and greatest of all, to those who are in the Flower of their Age.

That of young Children that have it, one in six or seven commonly die of it; and of grown Persons, at least one in three;

That Inoculation is more hazardous to young Children, than to grown Persons; and that about one, in fifty or sixty, who have received the Distemper in that Way, have died.

And, lastly, that Persons to whom Inoculation is dangerous, would be exposed to greater Hazard, by having the Distemper in a natural Way.

As for the Use which is to be made of these Observations, for the Direction of our Judgments, and Regulation of our Practice, we may form this general Rule, which has been more obscurely hinted a little above.

The Expediency of Inoculation in any particular Case, is proportionable to the Degree of that Danger, the proposed Patient is in, from the Distemper in the natural Way*.

From

* Were this Rule to be expressed with the strictest Exactness, in order to searching out the Degree of Expediency, in a Mathematical Way, I imagine it might stand thus.

The Ratio of the Expediency of Inoculation, for the Preservation of Life, in any given Case, is to the Ratio

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From this general Maxim compared with the foregoing Observations, the following Rules may easily be deduced.

That they who live a retired Life in Country Villages, cannot justify their going into the Practice of Inoculation, unless the Distemper be in their Families, or very near them.

That Ratio of the Expediency of omitting it, as the compound Ratio of the Hazard of having the Distemper in a natural Way, and the Ratio of the Danger of dying by it, is to the Ratio of the Danger of dying by Inoculation.

As for Example: Suppose it were ten to one that the Person whose Case is in Debate, would have the Small-Pox in the natural Way; and one to three that on this Supposition he would die by it, and one to sixty that he might die by Inoculation.

Let H express the Danger of having them in the natural Way, i. e. The Ratio of ten to one.

D the Danger of dying by them on that Supposition, i. e. The Ratio of one to three.

I the Danger of dying by Inoculation, i. e. The Ratio of one to sixty.

E the Ratio of the Expediency of Inoculation: And O the Ratio of the Expediency of omitting it.

The Rule will stand thus,

$E : O :: H + D : I$, i. e. $:: 3 + \frac{1}{3} : \frac{1}{60}$, which when resolved by the plainest Rules of Arithmetick, appears to be as 200 to one. Or in other Words, that in such a Case it is 200 Times more reasonable to use Inoculation than to omit it.

N.B. The Terms H and D seem to be set much too high for common Cases, but if H be as 5 : 1, and D as 1 : 6, E will be to O, as 50 to 1. And were it but as two to one, no wise Man would omit Inoculation.

P. D.

the Small-Pox by Inoculation. 31

That they, to whose Families the Small-Pox has been peculiarly mortal, and who are themselves frequently in the Way of Infection, should use Inoculation: Yet with the utmost Care, and most judicious Advice as to the Manner of managing it.

That Persons who are removing into great Cities, or who are frequently obliged to visit them; and Parents who are placing their Children in such Circumstances, should not neglect it; since it is very probable, they will not escape. Yet I think, it should be delayed as long as they can; since so many Things may occur to prevent our Designs, and so the Dangers which we apprehend may never come.

That when the Distemper is near us, if it be of a mild and gentle Sort, there is less Occasion for Inoculation than there would otherwise be.

That there is less Occasion for it with Respect to little Children, than to grown Persons.

That they whose Business it is to visit the Sick, may justify Inoculation; when those who are under no such Obligations to attend them, could not do it.

Lastly, that when Inoculation proves mortal to any Person; we may reasonably conclude, that he would not have surviv'd the Distemper, if it had seiz'd him in the common Way.

I only

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I only add two Remarks more :

That escaping former Dangers is no certain Security. Many have thought themselves safe on this Account, whom sad Experience has convinc'd of their Mistake. Yet when a Man has pass'd the Meridian of Life, and has often been surrounded with Infection, there seems less Hazard to him, than to another who is young and just going out into the World.

And that if Children are of Age, to know what they are going about, nothing should be done contrary to their Inclinations. If they are not, then if their Parents do by them as they would be done by, were they in the same Circumstances, they do not exceed the Bounds of parental Authority.

If by these, or any other Methods of arguing, you apprehend Reason to conclude, that you shall not escape this Distemper in the natural Way; you are, I think, to consider it as your Duty, to submit to Inoculation. After all, every Man should have full Satisfaction in his own Mind before he venture upon it.

I believe, to all this some will object,

“ That it requires a great deal of Thought,

“ to know what we should do with re-

“ gard to this Matter.”

I answer, Not a great deal neither; and I am sorry for those, who complain of Thinking as a Burthen, and shun Consideration as trouble-

some,

the Small-Pox by Inoculation. 33

some, even when it is necessary for the Preservation of Life. But whatever Indolence they may affect, a sacred Writer has told us, "That a prudent Man foreseeth the Evil, and hideth himself; but Fools pass on, and are punished*."

Another Complaint against Inoculation is, "That it brings others into Danger."

Now to be sure, this ought not to be done. No Prospect of private Benefit will justify me in doing an Injury to many by it. And therefore if it cannot be practised without manifest Hazard to my Neighbours, I am to conclude, that God denies me this Method of Safety; which would otherwise appear very desirable.

But there is no Ground for this Objection, if the Operation be performed in a Town where the Distemper already prevails; or in an House where all have had it but those who receive it in this Way, and which stands at a Distance from others. If Notice be given to the Neighbourhood of what is doing there, and they who attend upon the Sick are not permitted to go abroad till the Danger of the Infection be over; these Precautions will prevent any Injury to others, who do not thrust themselves into the Way of it.

And here I cannot but observe, how inconsistent some Men are with themselves, who

E

make

* Prov. xxij. 3.

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make a Tragical Outcry against Inoculation upon this Account, and yet take no Care not to spread the Distemper in a more dangerous Way. "Happy is he, that condemneth not himself in what he alloweth *."

"But is it not a Distrust of God's Pro-

"vidence?"

I have had Occasion to touch upon the Thought more than once, and have already answered, that when it becomes a probable Means for the Preservation of human Life, it is Presumption, and not Faith, to neglect it. And I have already proved, that in many Cases it is such a Means, and have endeavoured to assist my Reader in judging when those Cases occur. But still,

"Some have Recourse to the Decrees of

"God; and ask, whether every Di-

"sease have not its Commission, and

"whether any Precautions of our own

"can prevent what he has determined?"

I answer, that I firmly believe, that "our
"Days are determined, and the Number of
"our Months are with God: He has set a
"Bound, which we cannot pass §." But it
is God's revealed Will, and not his secret
Purposes, which we are to regard as the
Rule of our Duty. I would have all Men
take heed, how they go about to excuse their
Neglects this Way. They will find at last,
that the Blame will not lie, where they now
attempt

* Rom. xiv. 22. § Job xiv. 5.

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attempt to fix it. GOD has required us to have a tender Regard to our Lives; and those who disobey him herein, are guilty of a Degree of Self-Murder, and will never be acquitted of that Guilt by the Secret Determinations of Heaven concerning them.

Besides, GOD who has ordained the End, has determined all the Means leading to it. St. Paul in his dangerous Voyage, had a special Revelation to assure him, that all who were with him should escape; and yet when the Seamen were getting out of the Ship, he declares, that if they did not stay in it, they could not be saved*. GOD purposed to preserve them, in the Way whereby they were afterwards delivered.

And indeed, if this Argument proves any Thing in this Case, it proves a great deal too much for those who urge it. For if I am to govern my self by the secret Counsels of GOD, I may venture upon Inoculation, or any Thing else, without examining its natural Tendency, either to preserve Life or to destroy it; since Death has received its Commission from him, and can come neither sooner nor later, than he has appointed.

“ Others will not hear of Inoculation, because it came from the Turks.”

The Fact it self is not contested, It is well known, that the Turks argue from Predestination, just in the same absurd Manner

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as

* Acts xxvii. 31.

as they do, whom we have been disputing with under the former Objection : And they act upon the Maxim, with much greater Courage. The Alcoran requires, that they should not dread the Pestilence, nor leave their Habitations for Fear of it : And some credible Historians (and particularly Sir Paul Ricaut,*) give us such Accounts of their amazing Intrepidity on this Head, that one would not easily believe that they should be the Authors of a Practice, which is founded on such a Fear of Infection, as they of all Mankind seem the greatest Strangers to. I have been more inclinable to believe, (what if I mistake not is very credibly affirmed,) that it was at first brought from those of the Greek Church who live in Turkey, to New-England, and so to us.

But

* “ According to the Turkish Notions of Predestination, (says Sir Paul Ricaut,) none ought to avoid, or
 “ fear, the Infection of the Plague : Mahomet’s Precepts being, not to abandon the City or House, where
 “ the Infection rages ; because God has numbered their
 “ Days, and predetermined their Fate. And upon this
 “ Belief they as familiarly attend the Beds, and frequent
 “ the Company of Pestilential Persons, as we do of those
 “ who are afflicted with the Gout, Stone, or Ague.
 “ And though they evidently see, that Christians who
 “ fly into better Airs, survive the Fury of the Year’s
 “ Pestilence, when whole Cities of them perish and
 “ are depopulated with the Disease ; yet so far is this
 “ Opinion rooted amongst them, that they scruple not
 “ to strip the contagious Shirt from the dead Body, and
 “ put it upon their own ; —and the diseased and health-
 “ ful lie promiscuously together.” Ricaut’s *Ottom.*
Empire, Lib. II. cap. viii. pag. 219, 220.

the Small-Pox by Inoculation. 37

But suppose it should be granted, as it may possibly be true, that the Turks were the first who invented the Practice, is it therefore unlawful for Christians to use it, if it appear a probable Method of preserving their Lives? Must a noble Medicine be abhorr'd, because it comes from those who are of a different Religion? Upon this Principle we must refuse Opium, for that originally came from the Turks too; and the Cortex Peruviana, which was in use amongst the idolatrous Americans, long before it was heard of in a Christian Country. But the Objection is too flagrantly ridiculous, to need, or to admit a serious Confutation.

“ But some learned Divines are of Opinion, that the Practice of Inoculation comes from the Devil.”

It might be almost sufficient to answer, that some of these learned Divines have quoted his Practice upon *Job*, as an Instance of it.

But to be as serious, as the Ridicule of the Argument will allow: Those who resign themselves to the Conduct of learned Divines of any Sort, to follow them with an implicate Faith, will often experience the Truth of the Proverb, “ If the Blind lead the Blind, they will both fall into the Ditch*.” For one learned Divine who holds, that Inoculation comes from the Devil, one might

* Matt. xv. 14.

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might almost find a Legion of Divines, such as they are, who avow it as their Opinion, that all Protestants are going to him: Yet I imagine the Objector will not think the worse of his Religion or his State, because *they* are distracted with Bigotry and Pride.

In the Case before us, the Assertion is utterly improbable; and I had almost said, it was too good News to be true. The Scripture assures us, "that the Devil was a Murderer from the Beginning;*" and I can scarcely believe, that he has so changed his Nature, as to contrive Methods for the Preservation of our Lives. A Practice so beneficial to Mankind, might rather seem to have a heavenly Original, and to descend from him "who came, not to destroy Men's Lives, " but to save them †."

I wish there be not some, who are secretly displeas'd with Inoculation, because God has blessed it to the Preservation of our Royal Family: But if they will not use a proper Means for securing themselves, because it has been successful to them, I know not which is most predominant in them, Malice or Folly.

Shall I say, that a Stupidity, which may be fatal to their Lives, and their Families, is a just Punishment from Heaven for the aggravated Wickedness of their Disloyalty? Or may I not rather charitably conclude, that the

* John viii. 44.

† Luke ix. 56.

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the unhappy Creatures are destitute of the Understandings of Men, as well as of the common Affections of human Nature; while they are insensible of our Happiness under the present Government, and can harbour a Thought of Evil to those lovely Pledges of Felicity to rising Generations?

But we will take our Leave of these Extravagants, and conclude with the mention of two considerable Difficulties, which Persons of Wisdom and Piety may possibly propose.

They may perhaps be ready to say,

“But what if we should miscarry in the

“Operation, would it not distress us

“in our dying Moments, to think that

“we had hurried ourselves out of the

“World? and would not the Reflecti-

“on be a heavy Burthen on the Minds

“of our surviving Friends?”

And I believe it is this, that leads a great many Persons, to decline the Practice with regard to themselves, even when they cannot deny it to be reasonable in Theory. They have Hopes that they shall escape the Distemper in the natural Way, and they have Fears of dying in this; and that prevents their going into it. But it concerns them seriously to consider, what Grounds they have for either the one or the other? and what is to be advanced to balance the Account, by examining the different Degrees of Probability, which attend

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attend their Hopes and their Fears, in the Use or Neglect of Inoculation?

To consider the Objection more exactly, Dying is a solemn Thing. I would have People take care, that they do nothing which may give them Uneasiness in those awful Moments, or distress their Friends when they are dead. But if (as we have endeavoured to prove above,) Inoculation be a probable and lawful Means of preserving Life in a Time of Danger, and therefore a Duty; I cannot see, why a Man may not be easy to die in this, as well as in any other Manner which Providence may order. He dies in the Way of his Duty: And is not that a Foundation for peaceful Reflection?

“But Relations tenderly oppose it, and employ all the Rhetorick of Friendship to dissuade from it.”

I question not the Kindness of their Intentions: But I would intreat those Relations to consider, whether they may not have a much juster Foundation of Uneasiness, if they should by their Importunity dissuade a Friend from submitting to Inoculation, when he is otherwise inclinable to it; and the Distemper should prove fatal to him in the natural Way?

However, if upon the whole any think, that they should die with greater Regret in this Way, than in another; and that it would

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would be fatal to the Peace of their surviving Friends; I think, it is too dangerous an Experiment for them to venture upon; and they ought to defer it 'till they and theirs can be better satisfied with Regard to it.

The last Objection which I shall take Notice of is,

“ The Dislike of others to it, and the
“ Clamour which they make against
“ it.”

In Answer to this I can say, That I have met with but very few who have not had favourable Thoughts of it, when it was proposed to them in such a Manner as I think it ought to be practised. But if Persons are resolved to condemn all who upon serious Consideration approve it, I would calmly ask them, and I would intreat them seriously to ask themselves, What Authority they have to do so? What Commission have they to “ judge another Man's Servant *?” Or by what Laws are the rest of Mankind obliged to abide by their Determination? May not Persons of a contrary Opinion, as well set up their Judgment for a Standard, and condemn them for not submitting to it? And have not I as much Right to quarrel with another because he is not of my Mind, as he has to be angry with me because I am not of his? It is much better for such impertinent Censors,

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sors,

* Rom. xiv. 4.

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fors, “ to study to be quiet, and to do their
“ own Business* ;” and I would advise them
as a Friend, to save themselves the Mortifi-
cation of seeing, how little their furious and
uncharitable Clamours are regarded by the
more thinking Part of Mankind.

But if they are not heated to such a De-
gree as to be unfit for the easiest Reflection,
I would intreat them to tell me plainly,
“ What they would have a Man do, who is
“ convinced in his Conscience, that it is his
“ Duty to take this Method for his Preserv-
“ ation, in a Time of threatening Danger ?”
Suppose, (which I hope is frequently the
Case,) that this is his settled Judgment, after
the most humble Prayer to God for his
Direction, and the most honest and exact
Enquiry into the Matter : Would they have
him contradict the inward Sense of his own
Mind ? I believe, every Man who has either
Reason or Conscience, would say, No by no
Means. By the Answer you in Effect ad-
vise, that in such Circumstances it should be
done. And have you any Occasion to be
angry with a Man, for acting as you your
self must have directed, if he had consulted
with you ?

I shall only observe farther, that if a Man
must never do his Duty ’till all the World
are agreed what it is, it will be a long Time
before he arrives at any Satisfaction.

Thus

* 1 Theff. iv. 11.

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Thus I have impartially considered this controverted Point. I think upon the whole, those who are for Inoculation in all Cases, are as much in the wrong, as those who will allow of it in none. It is good, or evil, as Men's Circumstances are.

I have read very little upon the Argument, resolving when I first began to think of it, to determine as the Matter appeared to my self, without any Regard to the Sentiments of others. I know, that I am liable to Mistake, and that a Man's own Reasonings may deceive him; and I am as sure, that they are not infallible, who condemn Inoculation as utterly unlawful.

If what I have written may be of any Use, to inform the Judgments, and direct the Practice of those, who sincerely desire to know, and to perform their Duty; and be a Means of preserving the Lives of any, and promoting the Happiness of Mankind, I have my End. If any think, what is here proposed is nothing to the Purpose; they may enjoy their own Sentiments, without making me uneasy.

F I N I S.

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